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IGNORED LETTERS

THE IGNORED LETTERS

BY

S. ALI.



S. R. & BROTHERS

New Kotwali, AGRA, (India).

1935

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" MOHAMMED IN ANCIENT SCRIPTURES."

A WORK of this name, written by Mr. U. Ali, was presented to us several years ago. We have decided to send it to the press one volume at a time. We hope that the first volume shall be out by 1936.

The first few volumes of the work plainly prove that the advent of the holy prophet was foretold by the Buddha Gautama. To our knowledge few works of this originality and calibre exist in the Islamic literature.

Price per volume Re. 1/8, postage extra.

S. R. & BROTHERS

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4	16	Magistrate	Magistrates
5	15	the	
6	10	Mohammedanism	"Mohammedanism
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8	26	the	
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29	20	Isaballa	Isabella
32	25	old	old ;
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42	8	can	can not
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INTRODUCTION

In these days Muslims in general are educationally backward as compared with the people of Europe and America, but as far as religion is concerned the Muslim reasonably feels that he is superior to the non-Muslim. Mr. S. W. Koelle, a famous Christian Missionary, who has worked for over a quarter of a century in Muslim lands, observes :—

“Islam has an undoubted tendency to engender in its votaries an excessive sense of religious superiority.”¹

This accounts why the Christian Missionary meets with very little success in Muslim countries. The Koran had prophesied about this superior religious mentality of the Muslim, more than 13 centuries ago, in the clearest possible terms :—

(a) “(It is) He who hath sent His apostle with direction, and the religion of truth that *He may exalt the same above every religion*, although the idolaters be averse (thereto).”²

(b) “They seek to extinguish the light of God with their mouths; but *God willeth no other than to perfect His light, although the infidels be averse (thereto)*. It is He who hath sent his apostle with direction, and true religion, that *He may cause it to appear superior to every (other) religion*; although the idolaters be averse (thereto).”³

¹(Mohammed and Mohammedanism. P. X.)

²(LXXI. P. 534.)

³(IX. P. 183.)

(c) “ (It is) He who hath sent His apostle with the direction and the religion of truth ; that *He may exalt the same above every religion : and God is a sufficient witness (hereof).*” ¹

It is a significant fact that the Muslim had this excessive sense of religious superiority in the days of the prophet when the Koran was being revealed ; the same was his feeling when he ruled an empire from the Pillars of Hercules to the Pamir, and was the teacher of the world in arts and sciences ; the same is his mentality to day when he is deprived of the political power, and the non-Muslim is, not only his ruler, but also his teacher in almost all the lands.

In the past hundred years a very large amount of anti-Islamic literature has been produced and circulated throughout the whole world, and Islam has been advertised in the blackest possible colours. The non-Muslim feels elated in assailing Islam, but when a resolute Muslim of some learning takes up pen for defence he very often sees his adversary terror-stricken and unprepared for battle, and flying from the field for taking refuge in the impregnable fort of perpetual silence. Mr. Arthur Mee, Sri Shankar Acharya, and Mr. Anagarika Dharam Pal, all these gentlemen criticised Islam and gave a wide publicity to their objections. From the point of view of Muslims their objections were based upon want of knowledge. Mr. U. Ali pointed out their mistakes. These gentlemen felt their position, but had not the frankness to admit their mistakes and they had not the courage to enter into discussion, but all chose to

¹(XLVIII pp. 496-97).

remain silent, as if guided by one unanimous spirit. The Christian, the Hindu, and the Buddhist, all with one common spirit, chose to ignore the letters that were sent to them. For this reason we have called this work "*The ignored letters.*"

Mr. Arthur Mee of London is the editor-in-chief of the children's encyclopædia, called the *Book of Knowledge* and has really won a name for himself in the world.

Shri Shankar Acharya of Sardapith, Nasik, India, is the head of a section of orthodox Hinduism called Sanatan Dharama. It is he who converted Miss Miller to Hinduism and was the supervising priest at her marriage with Sir Takoji, the deposed Holkar of the Indore State of Central India. His illustrious teacher and predecessor was Shankar Acharya who is said to have defeated the Buddhists in several polemical wars in the last days of Buddhism in India, and is said to have played an active part in expelling this religion from India proper. Ever since Buddhism has lived an exiled religion from India, in Ceylon, Burma, Siam, Tibet, Mongolia, China, and Japan.

Mr. Anagarika Dharam Pal of Ceylon, better known in his last days as Devamitra Dharam Pal, was the world renowned Buddhist missionary, who spent all his life for the cause of Buddhism. It was he who represented Buddhism in the parliament of religions in America. He founded the Maha Bodhi Society, the greatest Buddhist organisation of the world, with its many branches in Asia, Africa, Europe and America. It is due to his persistent energy and zeal, and of his co-workers, that the seed of Buddhism has been planted afresh at Gaya, a

place memorable for the enlightenment of the Buddha Gautama, and at Sarnath, a place notable for the first announcement of the Buddhist doctrine from the lips of its founder himself.

Mr. U. Ali, is a descendant of the holy prophet Mohammed, (may God bless him), through Ali, the fourth Caliph, and through Imam Jafar Sadik. He has served several educational institutions of India as a teacher of Chemistry. He has served the Agra College, Agra, the S. P. College, Srinagar Kashmir and several other Colleges as well, and is at present serving in the Government College, Jhansi, as the head of the Chemistry Department. He has written a work, "*Mohammed in ancient scriptures.*" The first few volumes of this work he has named "*Mohammed in the Buddhist scriptures.*" They are devoted in proving that Mohammed (peace be on him) was foretold by the Buddha Gautama as his successor. He has given us this research work of his, free of cost, on the understanding that we shall place it before the centres of learning of the world, for their criticism. We shall comply with his request as soon as possible.

S. ALI.

New Kotwali, Agra, India.

Dated 1st February 1935.

A LETTER TO THE CHRISTIAN

Imaginary picture of the prophet in the Book Of Knowledge—Weak points in the picture—Summary of the objections against the life of the prophet by the Christian—A refutation of the objections—Ignorance of the Christian world about Islam—The desire of the writer to re-write the article for the Book Of Knowledge—The desire of the writer to satisfy the Christian on receiving definite objections.

DEAR SIR,

Accidentally I went through a portion of your Book of Knowledge Volumes 11th and 12th. On page 3023 I found a miniature picture and under-neath was written "Mohammad." It is an established fact that no picture of the prophet was drawn by any of the Muslims, nor have we evidence within the knowledge of Muslims that his picture was drawn by any of the non-Muslims either in his lifetime, or after his death. I therefore

consider that the picture is imaginary and hope you will be pleased to omit it in the next edition.

Again on page 3023 I find another picture, and underneath is written "Mohammad dictating the Koran....."

For similar reasons I would propose that this picture may also be kindly omitted from the next edition, for not only it does not teach anything of practical value but is extremely misleading. It represents the prophet sitting on a costly carpet in some splendid palatial building, with gardens containing superb palm groves and beautiful trees, among which the playing fountains are adding to the supposed luxurious style of living. It is an undeniable fact that the prophet never lived in such a style. Even when absolute master of Arabia his mode of living was characterized by extreme simplicity. He rejoiced in the self imposed poverty. A modern work printed at Leipzig gives out that "his dwelling consisted of small rooms made up of mud bricks after the conquest of Kheyber." "He would assist his wives in the household duties. He would milk his own goats, patch his own clothes and mend his own shoes. In person he would

dust the house and he would tie his camel and would look after it personally."

On page 3030 we find a number of wrong statements and misleading remarks :—

1. "Later on he had many wives and is said to have excused himself for beating one by saying that he flogged as woman and not as his wife."

The prophet never flogged or beat any of his wives. According to the learned Sale the prophet was "a great lover of women" and ordered that "the women should be respected." He taught "Paradise lies at the feet of mothers." He preached to the Muslims, "the best of you is he who is best to his wife" therefore I cannot help remarking that your source of information is destitute of a real historical foundation and the article badly deserves revision.

2. "The Flight of Mohammed who taught the religion of sword"

I would like to tell you that Mohammed (peace be on him) never taught the religion of sword but the religion of peace. The primary significance of the word Islam is "the making of peace" In support of my view I quote the Koran :—

- (a) "Let there be no violence in religion."

- (b) "Now if they embrace Islam they are surely directed ; but if they turn their backs unto thee belongeth preaching only."¹
 - (c) "We well know what the unbelievers say ; and thou art not sent to compel them forcibly to the faith ; wherefore warn by the Koran him who feareth My threatening."²
 - (d) "He (i.e. Mohammed) is no other than a public preacher."³
 - (e) "Unto every one of you We have given a law, and an open path, and if God had pleased He had surely made you one people ; but He thought fit to give you different laws that He might try you in that, which He has given you respectively."⁴
3. "The Magistrate of Mecca fearing an insurrection determined to put a stop to his ravings whereupon Mohammed made his famous flight from Mecca to Medina....."

In my opinion no sane politician shall ever entertain the fear of an insurrection from a delirious or irrational talk of any body. Either what the prophet taught were not "ravings" or "the magistrates" of Mecca were insane. The fact is that the persecution of Muslims at the hand of the Meccans had reached the climax, but it could not prevent

¹(Chapter II.) ²(Chapter LI.) ³(Chapter VII.) ⁴(Chapter V.)

people from accepting Islam. Therefore they actually decided to fall upon the prophet in a body and to kill him. The opinion of Sale is as follows :—

“Had his fellow citizens treated him less injuriously and not obliged him by their persecutions to seek refuge elsewhere, and to *take up arms against them in his own defence*, he had perhaps continued a private person and contented himself with veneration and respect due to his prophetic office.”

4. “It is certain that much of Mohammed’s teaching is borrowed from the law of Moses.”

A little reflection will tell you that the mere similarity between two teachings cannot be a definite proof that one is dependent upon another. Moreover the text of the Koran belies your assumption.

“Neither the Jews nor the Christians will rest satisfied with thee until thou followest their religion. Say, verily God is the Guide, if thou followest their desires thou shalt not have God for thy Master or thy Helper.”¹

5. (a) “But his ideas altogether lack the exquisite clearness and the transparent purity of light. They cannot be compared.”

(b) “In it there are fables the most monstrous and horrible.”

¹(Chapter II).

(c) "The Koran that rules nations and prevents progress. With all its defects the Koran rules millions of human race, but it prevents progress."

(d) "On the whole it is a book neither very profitable nor very pleasant for any but students of religion. And it is this book which Mohammedan children must use as almost "their only school book."

(e) Mohammedanism, the youngest of all religions, is perhaps the one most distasteful to European knowledge."

(a) As regards this point I would like to tell you that the Koran does not contain any ideas of the prophet.

Neither the prophet nor any of the Muslims ever claimed that the Koran was of his composition. I quote the Koran:—

"If ye be in doubt concerning that revelation which We have sent down to Our servant produce a chapter like unto it, and call upon your witnesses besides God if ye speak the truth. But if ye do it not, nor shall ever be able to do it, justly fear the fire whose fuel is men and stones, prepared for the unbelievers."

"Say, If men and genii were purposely assembled that they produce a book like this they could not produce one like unto it, although one of them assisted the other."

“ This Koran could not have been composed by any except God ; but it is a confirmation of that which was revealed before it, an explanation of the scripture ; there is no doubt thereof ; sent down from the Lord of all creatures. Will they say Mohammed hath forged it ? Answer, Bring therefore, a chapter like unto it, and call whom you may to your assistance, besides God, if ye speak truth”.

A comparison between the Koran and the Bible, and between Mohammed and Jesus, (peace be on them), is not the object of this letter. If desired we might do this in future.

(b) & (c) I do not know what portion of the Koran seems to you as most monstrous and horrible fables. If specified I would have attempted to throw light on the matter.

In view of what has been written above and follows, you will be pleased to realize that the so called “ defects ” of the Koran are merely insupportable suppositions. “ The Koran prevents progress ” is another equally absurd supposition. According to quite a large number of western authorities the Saracenic civilization is the mother of modern civilization.

It is written in the Book of Genesis that “ Man was made in the image of God.” By

this among other things, the writer understands that the Almighty has so made man as to be capable of making infinite progress. None can unmake the making of God. Nobody can change Nature. Nothing can prevent human beings from making progress. If the Koran can prevent progress, it amounts to admitting that the *Koran is of superhuman origin*. Moreover I wonder why this discovery of yours was not put to advantageous use by any of the *European powers*. They are very anxious to retain their dependencies under their control, whereas the dependencies are trying to throw off the hated yoke. Only impress the Powers with the truth of your discovery that the *Koran is capable of preventing progress and the name of your society is sure to be immortalised in the pages of History*. Let the powers impose Islam compulsorily on the subject races and a perpetual subjection of them is certain. The subject races shall not progress! All your worry shall cease at least from the internal danger.

I would like to tell you that the Koran has been revealed so that the humanity under

its guidance might make progress. I quote the Koran : —

“This book is sent down unto thee that thou mayest lead men forth from darkness into light, by the permission of their Lord, into the glorious and the laudable way”.

This was literally fulfilled in the case of Arabs who were a most degraded, depraved and a disunited race, in the pre-Islamic days ; but on embracing Islam they were welded into an irresistible conquering force, and within a hundred years of the death of the prophet they were masters of an empire larger than the Roman Empire at the zenith of her glory. Was not this mighty change the result of the teachings of the Koran ? For your satisfaction I at present quote only a few remarks of Lane Poole about the Arab rule in Spain. These passages will show that Muslims under the guidance of the Koranic laws did really make marvellous progress in their days.

“For nearly eight centuries under her Muslim rulers Spain set to all Europe a shining example of a civilized and enlightened state art, literature and science prospered as they then prospered nowhere in Europe whatsoever makes a kingdom great and prosperous, whatsoever tends to refinement

and civilization was found in Muslim Spain Moors organized that wonderful Kingdom of Cordova which was the marvel of the middle ages, and which when all Europe was plunged in barbaric ignorance and strife, alone held the torch of learning and civilization, bright and shining before the Western world.

(d) As regards this point I would like to tell you that even if this were the case, in no wise it was suitable to be recorded in a book that is to be read by the children of living and enterprising races like yours. It is highly objectionable from the pedagogic point of view and is likely to have a very bad effect on the minds of children of the British and the American Nations. The British and American children must be encouraged to study foreign languages. The British occupation of Egypt, Syria, and Mesopotamia, and the commercial relations of the British and the American nations with the Muslim world necessitate the study of Arabic, and for this, according to Sale the Koran "is confessedly the standard of the Arabic tongue." That it is pleasant for study I would quote opinions of two of the important authorities :—

- (1) "If the Koran which is extolled throughout the East for the perfection of its style and

for the magnificence of its imagery, seems under the pen of Du Ryer to be only a dull and tiresome rhapsody. *the blume must be laid on its manner of translating.....* The Koran is the masterpiece of Arabic language."

Savary.

- (2) "The style of the Koran is generally beautiful and fluent, especially when it imitates the prophetic manner and scripture phrases. It is concise, often obscure, adorned with bold figures after the Eastern taste, and enlivened with florid and sententious expressions and in many places, especially where the Majesty and Attributes of God are described, sublime and magnificent; of which the reader cannot but observe several instances, though he must not imagine the translation comes up to the original, notwithstanding my endeavours to do it justice."

Sale.

(e) As regards this point I would like to inform you that Mohammed (peace be on him) was not the founder of Islam. Islam, according to the Koran was the religion of Adam, Noah, Abraham, Moses, and Jesus, and of every other Heaven sent Messenger, who appeared in any part of the Earth at any time. I can assure you that Jesus is accepted by Muslims as he wanted to be accepted by the apostles. He is nothing but the word of God,

the creature of God, and His servant. He never asked the apostles to worship him as God. On the other hand he taught, "I ascend unto my Father and your Father, and to my God and your God" (John). This passage must clear up his position to all thinking minds for here he speaks in unambiguous and plain terms that God is as much his Father as our Father, and that He is as much our God as his God.

The first revelation to prophet Mohammed (peace be on him) was "Read in the name of thy Lord who hath created all things." The prophet taught :—

"Go even to China for the acquirement of knowledge."

"It is the duty of every male and female to acquire learning."

In obedience to these teachings all true Muslims throughout all ages have never shown dislike for any kind of knowledge, whether Oriental or Occidental.

In conclusion I cannot help feeling a deep sense of regret that a society of learned men of Europe and America could have written such an erroneous, faulty and extremely injurious piece of information for a book that is

meant for reference ! It is a pity that as long as these books last, millions of innocent human minds must continue to be mis-led !

I shall feel extremely obliged if you will be pleased to let me know if you are going to make necessary corrections in the next edition. If you desire I can rewrite the entire article for you from a perfectly neutral standpoint. I think what I have written might satisfy you. If you do not feel satisfied I shall be extremely glad to satisfy you on receiving definite objections.

May God incline your hearts towards truth.

Dated 22nd August, 1927.

LETTERS TO THE HINDU

I

Conversion of Miss Miller to Hinduism with all her Christian ideals—Can Muslim be Hinduised with all the Koranic ideals and practices?—Islam does not permit violence in religion—Why Islam permitted war?—Islam is explained to the Hindu and he is invited to accept it.

In the name of the most Merciful God.

DEAR SIR,

In this private letter I congratulate you for throwing open the door of Hinduism for non-Hindus, and for the entry of Miss Miller into the fold of Hinduism, inspite of all her Christian ideals of the Bible. Further I read with interest that you are prepared to allow Muslims to be Hinduised. Will you kindly enlighten me on the following points :—

1. Can Muslims, with all the ideals and practices enjoined by the Koran, enter into the fold of Hinduism ?
2. What additional beliefs and practices Hinduism wants to impose on

such Muslims as want to join your creed?

3. What is Hinduism? Kindly quote the scriptures you believe in support of your views.
4. What are the beliefs and practices which deprive a man from being a Hindu?
5. What are the reasons which go to show that the Hindu scriptures are of Divine origin?

The LEADER of the 21st March, 1928 makes us understand that you believe that:—

- (1) "Hinduism teaches us to look upon the world as God."

Will you kindly explain this to me? As a Muslim I believe that God is the CREATOR of this world and the innumerable other worlds which float in the Heavens.

And further you hold that:—

- (2) "Mohammed selected the creed of aggressiveness as the governing factor."

Will you kindly justify this assumption? Such a charge, without authentic proof, is quite unbecoming a pious and learned Hindu like yourself. I consider the charge baseless,

for all aggressiveness or violence is entirely foreign to Islam. I quote the Koran :—

“Let there be no violence in religion.”

The Koran forbids forcible conversion :—

“We well know what the unbelievers say, and
*thou (Mohammed) art not sent to compel
men forcibly to the faith, wherefore warn by
the Koran him who feareth My threatening.*”

At present I have given only two passages to my purpose, but in fact, they can be multiplied to one hundred and even more, all breathing an unbounded spirit of tolerance and good-will.

The Koran is explicit why it allowed war in religion :—

“And bear good tidings unto the righteous that God will repel the ill designs of the infidels from true believers. Permission is granted unto those who take arms against unbelievers, for they have been unjustly persecuted by them; and God is certainly able to assist them who have been turned out of their habitations injuriously and for no other reason than because they say, Our Lord is God. And if God did not repel the violence of some men by others, verily monasteries, churches, synagogues, the temples of Muslims wherein the name of God is frequently commemorated would be

utterly demolished. And God will certainly assist him who shall be on His side."

According to Sale "this was the first passage of the Koran which allowed Mohammed and his followers to defend themselves against their enemies, and was revealed a little before his flight to Medina; till which time the prophet had taught his Muslims to suffer injuries offered to them with patience, which is also commanded in above seventy different places of the Koran."

In conclusion I would like to add that Islam means "peace and resignation" at Muslim is one who is wholly resigned to God. Further according to the Koran Islam is the natural religion of entire creation; Islam is the natural religion of every human child that is born; Islam was the religion of every heaven sent messenger who ever appeared on any part of our globe, whether in China or India, Arabia or Palestine, Egypt or Mexico; a Muslim must believe in them all without exception; that man is infidel who refuses to believe in any one of them; a Muslim must not only believe in the Koran but in all other revelations as well which God was pleased to send down from time to time; and Mohammed

(peace be on him) is not the founder of Islam but the last and the latest exponent of this eternal religion.

May I be permitted to ask you with due respect, if you are one of those who are resigned to God?

God guides whom He wills.

To,

Sri Shankar Acharya,
Sardapith, NASIK

26th March 1928.

*The silence of the Hindu—A summary
of the basic principles of Islam.*

In the name of the most Merciful.

DEAR SIR,

You could not find time to reply to my letter dated 26-3-'28. In order to enable you to reply to my enquiries rather easily I give the basic articles of the Islamic faith. They are strictly in accordance with the text of the Koran which, if required, can be quoted.

Every Muslim must believe:—

1. In One God. .
2. In His angels (Devatas).
3. In His books. (The Koran, The Gospel, or any other.)
- 4 In His apostles. (Avatars)· Whether Mohammed or Jesus or Moses or any other (peace be on them all).
5. In His hour of judgment, *i.e.*, human beings shall receive the reward of their good or bad actions from Him.

6. In that, every thing good or bad is from Him. In other words, He is the Creator of a learned and saintly character like yourself, and of an humble and penitent sinner like myself.
 7. And in the life after death.
-

To,

Sri Shankar Acharya,
Sardapith, NASIK.

12th April 1928.

LETTERS TO THE BUDDHIST.

I

Mischievous imaginary charges of the Buddhist missionaries against Islam—The early Muslim Arabs the most civilised people of the then world.—The Arab, invasion of India due to the Hindu aggressiveness—The Christian and the Hindu testimony as to the tolerant attitude of the early Muslim conquerors—Mistakes of the Buddhist missionaries exposed—The Muslim conquerors did not force Islam on the subject races—According to the writer, Mohammed (peace be on him) foretold by the Buddha Gautama.

*In the name of the most Merciful
Compassionate God.*

DEAR ANAGARIKA DHARAM PAL,

In your Maha Bodhi Journal of Dec. 1926 you have published some thing about Islam, which in my opinion, is entirely destitute of a real foundation, and I may be excused if I write to you, that you have fallen in a manifest error like so many Christian writers.

Vide your remarks on page 565.

“Barbarous hordes from Arabia, fresh from the conquests inaugurated by the successors of Mohammed, lusting for more lands and fresh pastures, with the sword and the Koran in their hands, devastated the countries lying between Persia and India. The Aryan civilisation that stood for 2,000 years had met with a barbarous foe who recognised neither art, literature nor æsthetic beauty. Destruction was their slogan. Entering India they destroyed the vestiges of Buddhism and converted people by force into Islam. Centres of learning became centres of brigandage. India lost the noble religion of Buddha and the lay Buddhists were converted by force by the million into the semitic religion of Arabia. India then had not one Moslem but today there are seventy millions.”

Also on page 593.

“The other idea was that Buddhism disappeared owing to the invasion of the Mohammedans in the seventh century. Whether it is due to the former cause or the latter it is evident that Buddhism disappeared about the seventh century in India. There was one fact in favour of the idea that it was largely due to the Mohammedan invasion because I found in the North West of India where there was a large population of Buddhists there is not a single Hindu, all being Mohammedans, and

these people were converted to Moham-
medanism wholesale."

I have reasons to believe that the then Arabs were not "barbarous hordes" but the most civilized nation of the then world who encouraged the learning of sciences, founded universities and erected some of the most beautiful buildings in the world. A complete justification of the above together with some of the real causes of the disappearance of Buddhism from India I reserve for my subsequent letters.

The Arabs of the period when they invaded India in 712A.D., were masters of an empire which extended from the Pillars of Hercules in Europe, to the river Oxus in Central Asia, and were in no way in need of "fresh pastures and more lands." The Arabs invaded India because the then Indians of Sindh had the inhumanity and uncivility to plunder and to imprison the crew of an Arab ship which was driven near to the Indian shore by adverse winds. The crew were not armed soldiers, but orphans, widows and pilgrims bound for Mecca. The Rajput prince Dahir was requested by the Governor of Bagdad to liberate the crew and to compensate the loss but he turned evasive replies. Then

followed the invasion of Sindh under Mohammed son of Kasim, a lad of seventeen only. "Mohammed soon after reduced Sindh and the Hindus had to submit to the Moslem rule and to pay tribute. Those who would not embrace Islam were also forced to pay a poll tax but were otherwise *tolerantly treated*."¹

Their slogan was "God is Great", and not "destruction". "These Arabs did not destroy the Hindu temples"²

Even before this, Muslims were in India, and an Arab Chieftain was in the service of Dahir, the Rajput prince of Sindh, and had rendered meritorious services to him in his wars previous to this invasion.

The existence of the Hindus in Afghanistan, Sindh and the North Western frontiers, and the existence of the Parsis in Persia, the Jews in Palestine and the Christians under Muslim rule elsewhere, is a clear and sufficient indication that the Muslim rulers did not force Islam on the subject races. Moreover the *Koran strongly forbids forcible conversion*, and it is inconceivable that the Arabs could be

¹ Vide History of India by C. F. De-La Fosse M.A., page 63).

² Vide History of India by Ishwari Prasad M.A., page 63)

guilty of violating such clear and repeated precepts of the Koran. For the sake of reference I quote at present only four passages :—

- (1) “ *Let there be no violence in religion.*” ¹
- (2) “ *Now if they embrace Islam they are surely directed but if they turn thier backs, verily unto thee belongeth preaching only.*” ²
- (3) “ *We well know what the unbelievers say ; and thou art not sent to compel them forcibly to the faith ; wherefore warn by the Koran him who feareth My threatening.*” ³
- (4) “ *Say, O unbelievers I will not worship that which ye worship, neither do ye worship that which I worship. You have your religion and I my religion.*” ⁴

In conclusion, I feel that if you still remain unsatisfied and are not inclined to rectify the erroneous statements published in the Dec. issue I intend to send you 4×25 passages from the Koran. which, if God wills it, shall surely vanish doubts from your mind as regards the point last discussed in this letter. Even a cursory reading of these hundred passages shall indicate the unbounded spirit of tolerance enjoined by Islam, and if God wills it, you shall

¹(Chapter II page 31). ²(Chapter LI, page 37.)

³(Chapter LI, page 422.) ⁴(Chapter. CIX, page 503)

not help to realise that *Mohammed* (peace be on him) was the very fulfilment of the words of the blessed *Buddha*, which were spoken a thousand years before the birth of the prophet:—“ *The strength of charity is my abode, the apparel of forbearance is my robe; and voidness (selflessness) is my seat; let the preacher stand on this and preach. When clods, sticks, pikes or abusive words, or threats fall to the lot of the preacher; let him be patient and thinking of me.*”

Saddharam-pundrika.

Dated 4th January 1927.

— — —

II

Teachings of Islam about the acquirement of learning—The early Muslim Arabs could not play the vandals—Lane Poole considers the then Arabs as the patrons of art and science, and the most civilised people of the then known world.—Benefits of the Arab rule to Spain—The Arabs were not vandals—The Arabs did not force Islam on the subject races. —The Koran promises a glorious career to all true Muslims.

***In the name of the most Merciful
Compassionate God.***

DEAR ANAGARIKA DHARAM PAL,

In continuation of my last, dated the 4th of January 1927, I want to bring to your notice that the first revelation to Mohammed (Peace be on him) was:—

“ *Read in the name of thy LORD who hath created all things.*”¹

He taught the Moslems :—

“ Go into China for the acquirement of learning.”

“ It is the duty of every Muslim male and female to acquire learning.”

¹(Koran XCVI).

In face of such teaching it is inconceivable that the same Arabs who stuck to these teachings in their wide empire could be guilty in Sindh of playing "the vandals and barbarous hordes who recognised neither art, literature nor æsthetic beauty", and ruthlessly turned "the centres of learning into the centres of brigandage." In order that my letter might not become too lengthy I quote only a few remarks of the Christian historian Stanely Lane Poole about the Arab rule in one part of their empire.

" For nearly eight centuries under her Moslem rulers SPAIN set to all Europe a shining example of a civilized and enlightened state. Her fertile provinces rendered doubly prolific by the industry and the engineering skill of her conquerors, bore fruit an hundred fold. Cities innumerable sprang up in the valleys of the Gaudalquiver and the Guadiana, whose names and names only, still commemorate the vanished glories of their past. *Art, literature and science prospered as they then prospered no where in Europe.* Students flocked from France Germany and England to drink from the fountain of learning which flowed only in the cities of the Moors. The surgeons and doctors of Andalusia were in the van of science;

women were encouraged to devote themselves to serious study, and the lady-doctor was not uncommon among the people of Cordova. Mathematics, astronomy and botany, history, philosophy and jurisprudence were to be mastered in Spain and Spain alone. The practical work of the field, the scientific method of irrigation, the art of fortification and shipbuilding the highest and the most elaborate product of the loom, the graver and the hammer, the potter's wheel and the mason's trowel were brought to perfection by the Spanish Moors..... *What-so-ever makes a kingdom great and prosperous, what-so-ever tends to refinement and civilization was found in MOSLEM SPAIN.*"

"In 1492 the last bulwark of the Moors gave way before the Crusade of Ferdinand and Isabella, and with Granada fell Spain's greatness. For a brief while indeed, the reflection of the Moorish splendour cast a borrowed light upon the history of the land which it had once warmed with its sunny radiance. The great epoch of Isabella, Charles V, and Philip II, of Columbus, Cortes and Pizarro shed a last halo about the dying moments of a mighty state. Then followed the abomination of the desolation, the rule of Inquisition, and the blackness of the darkness into which Spain has been plunged

ever since. In the land where once science was supreme the Spanish doctors became noted for nothing but their ignorance and incapacity, and the discoveries of Newton and Harvey were condemned as pernicious to the Faith. Where once the seventy public libraries had fed the minds of scholars and half a million books had been gathered at Cordova for the benefit of the world, such indifference to learning afterwards prevailed that the new capital Madrid possessed no public library in the 18th century, and even the manuscripts of Escorial were denied in our own days to the first scholarly historian of the Moors, though himself a Spaniard. The sixteen thousand looms of Seville soon dwindled to a fifth of their ancient number; the arts and industries of Toledo and Almeria faded into insignificance; the very baths—public buildings of equal ornament and use—were destroyed, because cleanliness savoured too strongly the rank of infidelity (*i.e.* Muslims). The land deprived of skilful irrigation of the Moors grew impoverished and neglected; the richest and the most fertile valleys languished and were deserted; most of the populous cities which had filled every district of Andalusia fell into ruinous decay, and beggars, friars and bandits took the place of scholars,

merchants, and knights. So low fell Spain when she had driven away the Moors. Such is the melancholy contrast offered by her history... ..”

“.....the Moors organised that wonderful kingdom of Cordova which was the marvel of the middle ages, and which when all Europe was plunged in barbaric ignorance and strife, alone held the torch of learning and civilization, bright and shining before the western world. *It must not be supposed that the Moors like the barbarous hordes who preceded them, brought desolation and tyranny in their wake* On the contrary never was Andalusia so mildly, justly, and wisely governed as by her Arab conquerors. *Where they got their talents it is hard to say, for they came direct from their Arabian deserts, and the rapid tide of victories had left them little leisure to acquire the art of managing the foreign nations.* Some of their counsellors were Greeks and Spaniards ; but this does not explain the problem for the same counsellors were unable to produce similar results elsewhere, and all the administrative talents of Spain had not sufficed to make the Gothic administration tolerable to its subjects. Under the Moors on the other hand the people were contented—as contented as

any people can be whose rulers are of a separate race and creed—and far better pleased than they had been when their sovereign belonged to the same religion as that which they nominally professed..... At the worst beyond the poll-tax the Christians were in no way subject to heavier exactions than their Muslim neighbours. They even gained a right which had never been permitted to them by their Gothic kings, they could alienate their lands. In religious toleration they had nothing to regret. *Instead of persecuting them and forcing upon a compulsory conversion as the Goths had done upon Jews, the Arabs left them to worship whom and what they pleased.....* The result was that the Christians were satisfied with the new regime, and openly admitted that they preferred the rule of the Moors to that of Franks or Goths..... The very toleration of the Moors only exasperated such fervent souls (*i.e.* the Christians fanatics); they preferred to be persecuted like the saints of old they longed to be martyrs and they were indignant with Muslims because they would not 'persecute them for righteousness' sake and ensure them the kingdom of heaven..... *For centuries Spain had been the centre of civilisation, the seat of learning, of arts and sciences*

and of every form of refined enlightenment. No other country in Europe had so far approached the cultivated dominions of the Moors".

Story of Nations—Moors in Spain.

Such is '*the glorious and the laudable way*' carved out by one wing of the Arabs fresh from Arabia, who had conquered Spain and made it 'a paradise of peace and prosperity'. The conquerors of Spain and Sindh came out of Arabia almost simultaneously. They were equally instructed in the teachings of Islam. It is difficult to imagine that they did not force Islam on the subject races in Spain, and in the rest of the empire but were guilty of the same in Sindh, by "*converting the lay Buddhists by the million into the Semitic religion of Arabia,*" although, using your own words, 'they had entered India with the Quran and the swords in their hands.' You will do well to ponder over the following verse of the Quran in private. It runs as :—

"A.L.R. *This BOOK is sent down unto thee that thou mayest lead men forth, from darkness into light, by the permission of their LORD, into the glorious and the laudable way.*"¹

If God wills it, more in my next.

17th January, 1927.

¹(Chapter XIV.)

III.

*Muslims did not destroy the Buddhist scriptures—Some of the various causes of the disappearance of Buddhism from India—Intolerant Edict of Asoka—Buddhism of the present day a mixture of opposites—**The Buddhist requested to revert to the original Buddhism through the study of the Koran—Islam and Buddhism one religion.***

In the name of the most Merciful and Compassionate God.

Reference. : A continuation of my letter dated 4th January 1927 and 17th January 1927.

DEAR ANAGARIKA DHARAM PAL,

As promised in my first letter I want to point out facts that appear to me as some of the real causes for the disappearance of Buddhism from India. I have amply shown in my first two letters that the Arab invasion and occupation of Sindh cannot be held responsible for the disappearance of Buddhism. I need not write any thing more about the point, save the opinion of a Buddhist, in the hope that you will please realise your mistake in publishing a misleading and untrue piece of information about Islam, and very frankly

admit and rectify your mistakes to that effect in your journal. The passage runs as follows:—

*“ But Islam certainly invaded Hindu India, and not Buddhist India. If we accept the theories of the Hindus in this connection, it becomes very difficult and if not impossible to understand how the Mohammedans spared the Vedas and destroyed the Tripitaka. The fact is that the Buddhist literature was completely destroyed by the Hindus during the Hindu revival headed by Shankeracharya.”*¹

No doubt the persecutions and massacres of the Buddhists by the Rajputs, coupled with the controversies of Shankeracharya were some of the immediate causes of the disappearance of Buddhism from India, but the real cause can be traced back to the very days of the Blessed Buddha himself. It will be apparent to you that Buddhism as a religion is steadily but slowly disappearing from the other countries also, and no amount of effort on the part of the present Buddhist world can check it, not to think of the possibility of restoring it to the people of India, and I may be excused for saying the plain truth that you have unfortunately chosen a wrong line of

¹(The Maha Bodhi Journal February 1927.)

action, and your theories and practices are diametrically opposite to those of the Blessed Buddha. Instead of bringing the excellencies of your religion to the notice of the English knowing people you have begun to revile other religions. Kindly realise the consequences of your unpardonable sin, for so it appears to me; repent and rectify the error if you are a true Buddhist. Kindly read the 12th edict of Asoka which runs as follows :—

“Whosoever raises his own sect to the skies, and disparages all other sects from special attachment to his own with a view to encourage it, does thereby much harm to his own sect.”

Please read the Tevijja Sutta :—

“Putting away lying he abstains from falsehood. He speaks truth; from the truth he never swerves; faithful and trustworthy he injures not his fellow men by deceit.”

Kindly read the Chinese Dharmapada :—

“Future of a man depends upon his words; therefore from evil words comes self-destruction.”

“The Blessed Buddha says, ‘Revere your own and revile not your brother’s faith’.”

My dear brother, you are pleased to charge the Arabs for having destroyed the vestiges of Buddhism in India and thereby

accuse Islam of intolerance. Dear Sir, you point to an imaginary mote in your brother's eye but neglect the real beam in your own eye. Kindly realise your position in the eyes of the world and ponder over the contents of another edict of Asoka which runs as follows:—

“Here in my kingdom no animal shall be slaughtered for sacrifice nor may holiday feasts be held, for his Majesty King Priyadarsin sees manifold evil in the holiday feasts.”

Was not the Buddhist emperor by this edict virtually abolishing the Vedic religion which consisted of mainly of sacrifices and offerings of animals? Was it not a sort of compulsion for the Brahmans to abandon the vitals of their religion? Was it an example of religious tolerance and broad-mindedness? Was not the edict a bold and bigoted step, under the polite garb of policy, to cause the Brahmans to abandon their religion and to adopt the new faith? In view of this edict, where is your claim that of all the religions of the world it is the glory of the Dhamma alone that has not sought to extend itself by sword or might? Suppose that the Turkish Government makes an announcement that all

the Christians in Turkey should cease to worship Christ and to attend the churches, for Mustafa Kamal sees manifold evil in such practices. Will not the English people pronounce it a glaring example of bigotry, intolerance and compulsion? No wonder when the Brahmans brought the ruling princes under their influence, they paid you with a good interest and rooted out Buddhism from India by force.

Unlike prophet Mohammed (peace be on him), the Blessed Buddha did not dictate his teachings. There is not the least doubt that most of the teachings of the Blessed Buddha, like those of Jesus (peace be on him) are lost. What remains of their teachings in books the scrupulous hesitate to call them the very words that were preached. Soon after the death of the Blessed Buddha in B. C. 477 they held the first Buddhist council and "the assembly of 500 chanted the sacred laws of the faith *to fix them to the memories.*" "*Harmony for the time was restored but one hundred years after they had to hold another council at Vaisali to settle the differences.*" They came to the following extremely

unfortunate, fatal historic conclusion, about settling the differences:—

“ Whatsoever is rightly spoken and free from error
that is the teaching of the Buddha.”

In my opinion, consider it right or wrong as you please, this was an important step towards decline, for in absence of an authentic scripture, how to decide what is rightly spoken and is free from error. A prominent Buddhist considers, “Nothing can be the teaching of the lord which does not confirm to reason and experience.” Right. A few years back the scientists of the age considered certain substances to be elements; these they declared elements on the ground of reason and experience. The modern men of science, being in possession of greater knowledge and wider experience, have reasons to call them compounds. Hence by experiment and observation if you declare something as the word of the Lord today, will you not feel ashamed tomorrow to declare it as false and discardable, on the ground of greater reason and greater experience? Lotsu says. “All heaven and earth are repeating the words of truth. The true book is not outside of man’s life. Dharma that is invisible manifests itself

spontaneously and needs no book." If such is the case, there was not the least necessity of the Blessed Buddha to appear in the world and to preach the doctrine, for the heaven and the earth were always with men.

However, at the third Buddhist council after more than two hundred years of the death of the Blessed Buddha an attempt was made to classify and compile the Buddhist scripture and to reduce some of the teachings to writing in the Pali language in the days of Asoka the Great. The opinion of an eminent Buddhist will not be out of place here.

"Nor we have any reason to suppose that its most original form is preserved in the Pali version. The research into the Chinese Tripitaka has shown the untenability of the superior claims of the Pali version."

However again, there was a fourth Buddhist council in the days of Kanishka. Sometimes later on in the days of Chander Gupta II, when Fahian came to India, he saw that "the Bhikshus trusted to the tradition for their knowledge of precepts," and "it is an indication of the corruption of the faith that throughout the whole of Northern India there was no copy of the Buddhist scriptures to be

found." It is needless to attribute the final extinction of Buddhism in India to the Arab invasion of Sindh and to depend upon the clumsy and untenable theories of the Christians and the Hindus. When the condition of the Dharma was so miserably hopeless, the rise of the new Hinduism under Shankaracharya, backed up by the *Rajput Swords*, gave a final death blow to it.

The Buddhists of today are deprived of the light of the true teachings of the Blessed Buddha, and are groping in the dark. Instead of holding fast to the Dharma as lamp, they are framing fantastic theories for themselves. Wonderfully enough they have made the Blessed Buddha to deny God ; and they have instituted idolatry against the spirit of the Dharma, and we find the Buddhist divines defending it. The Buddhism of today, like Hinduism, consists of " theism as well as atheism, monism as well as dualism, polytheism as well as pantheism, fetichism and animism, idolatry and iconomachy, contemplative quietists and boisterous jumpers, gods and demons, higher beings and lower beings, worlds above and worlds below, heavens and hells, and yet makes it one religion." What is most wonderful that

the Buddhists are proud of this state of affairs.

I request you in particular, and the Buddhist divines in general, to remove this ugly blot from the face of the Dharma, and to revert to the true teachings of the Blessed Buddha. If you find it difficult and in fact you can do it, then I may be allowed to point out one way to you. Study the Koran, and you will find all the true teachings of the Blessed Buddha therein, clearly stated, besides the true teachings of all the good teachers of the world. *Show me any thing authentic and good in the teachings of the Blessed Buddha, and I shall point it out in Islam, and if God wills it, I shall not use any book besides the Koran. I find no difference in the spirit of Islam and Buddhism. To me it appears that the Blessed Buddha was not an idolater but a Muslim, and he taught nothing but Islam in its primitive purity, like Noah, Abraham, Moses and Jesus (peace be on them all.)*

To create interest in you I at present quote a small chapter of the Koran :—

“ By the fig and the olive, and by Mount Senai
and by this faithful land, verily We created

man of a most excellent fabric, afterwards
 We rendered him the vilest of the vile :
 excepting those who believe and work
 righteousness, for they shall receive an
 endless reward. What, therefore, shall
 cause thee to deny the day of judgment
 after this? Is not God the most Wise
 Judge."

This chapter seems to have been revealed as an argument for the day of judgment. In fact like every other chapter, this chapter also is a miracle of the Koran and a potent argument for the existence of God, for those only who consider.

By "the Fig," the writer understands, among other things, the Buddhist Dispensation for the Blessed Buddha had received enlightenment under a fig tree. Of the four religions referred in the first verse, Buddhism at the time of the revelation of this chapter had the greatest number of followers.

By "*the Olive*", the writer understands, among other things, the Christian dispensation, for Jesus (peace be on him) had preached on the mount Olive. Next to Buddhism Christianity had then the greatest number of followers.

By "mount Senai", the writer understands, among other things, the Mosaic dispensation, for Moses (peace be on him) had received the law on it. Judaism was then more numerous than Islam.

"By this faithful land" the writer understands, among other things, the Mohammedan Dispensation. Islam then had the least number of followers. The adjective "faithful" is extremely significant to the writer. It does not occur before "the fig" or "the olive" or "Senai." It conveys an idea to the writer that the true faith at that time was non-existing excepting in Arabia, and further it signifies that Islam alone shall be holding out the torch of true faith to the humanity till heaven and earth last, and therefore it is Islam that shall have the greatest number of followers in the long run. "The last shall become the first and the first the last". Consult any reliable census report and you will find that leaving Christianity Islam has the greatest number of followers. Buddhism has already fallen from its first position as far as the number of followers are concerned. That the true faith was then non-existing among the Christians and the Buddhists, in support of

this statement I shall bring forward eminent Buddhists and Christians as witnesses. I purposely leave the case of the Jews at present, if desired and Providence permitting I shall deal their case to this effect separately.

The famous Buddhist traveller Houen Tsang's account, who was contemporary of the prophet Mohammed (peace be on him), is thus mentioned by a Christian historian :—

“The faith had grown corrupt in the hands of illiterate priests. By the majority of the clergy and laity the ethics of Buddha's teaching had been forgotten. The simple story of his life, had been so surrounded by legends and miraculous tales, that its significance was obscured. The divine honours paid to his relics, and the mysterious powers attributed to them and to his image, were idolatrous practices utterly at variance with the true doctrine. *In short to all but a few the spirit of the faith was dead, and Buddhism like Vedic Hinduism before it, had become a mere husk of religion.* The monastic system, which in its infancy had been its strength had become wealthy corporations, and those who joined the order of Bhikhus were often idle, dissolute and avaricious. The people left without spiritual guidance were slipping back into the

the old superstitions, the devil-worship, and the witchcraft, which Buddhism never really succeeded in expelling."

As for the Christians, they had fallen from the worship of One True God. They had framed the perplexing doctrine of trinity and had begun to worship Jesus (peace be on him). For a more detailed state of Christian religion at this period, I request that you may kindly refer to the preliminary discourse section II of the translation of the Koran by Sale. I quote here only the first para :—

"If we look into the ecclesiastical histories even from the third century we shall find the Christian world to have then had a very different aspect from what some authors have represented; and so far from being endued with active grace, zeal and devotion, and established within itself with purity of doctrine, union and firm profession of faith. that, on the contrary what by the ambition of clergy, and what by the drawing the abstruest niceties into controversy, and dividing and sub-dividing them into endless schisms and contentions, they had so destroyed that peace, love and charity from among them, which the Gospel was given to promote; and instead thereof continually provoked each other to that malice, rancour and every evil work, that *they had*

lost the whole substance of their religion while they thus eagerly contended for their own imaginations concerning it; and in a manner quite drove Christianity out of the world by those very controversies in which they disputed each other about it. In these dark ages it was that most of those superstitions and corruptions which we now justly abhor in the Church of Rome. were not only broached, but established; which great gave advantages to the propagation of Moham-medanism. The worship of saints and images in particular was then arrived at such a scandalous pitch that it even surpassed what is now practised among the Romanists."

"Verily We created man of a most excellent fabric."

This refers to the well-established doctrine of Muslims that man is sent as representative of God upon earth, that he is naturally inclined towards virtue, and "has been created with the greatest perfection of mind."

Now I understand that same is the doctrine of the Jews for it is written in the law, that "man was created in the image of God."

¹(Genesis)

The same was the view of Jesus (peace be on him) for he said:—

“ Think not that I came to destroy the Law or the prophets : I came not to destroy, but to fulfil. For verily I say unto you till heaven and earth pass away one jot or one tittle shall in no wise pass away from the law till all be accomplished. Whosoever shall break the least of these commandments, and shall teach men so, shall be called the least in the kingdom of heaven; but who-so-ever shall do and teach them he shall be called great in the kingdom of heaven.”¹

Now the Blessed Buddha also taught the same thing when he said:—

“O Ananda, be ye lamps to yourselves. Be ye refuge to yourselves. Hold fast to the Dhamma as lamp. Hold fast as a refuge to the Dhamma. Look not for refuge to any one beside your-selves ”

An eminent Buddhist by this passage understands as follows:—

“The Blessed one never insisted on the sin-fulness and weakness of man but always inspired his followers with confidence in their innate goodness and strength.”

“After-wards We rendered him the vilest of the vile.”

By this passage it is understood that man, though possessing comely proportion of body and the greatest perfection of mind was still doomed to hell for his disobedience.

The same itself appears to be the view of the Blessed Buddha who taught:—

“By one’s self evil is done; by one’s self one suffers.” The same is the view of the Jews and the Christians for Adam (peace be on him) fell through disobedience.

“Excepting those who believe and work righteousness for they shall receive an endless reward.”

“The same is the view of the Blessed Buddha who said:—

“The man who keeps the Dhamma dwells ever in my sight.” “

The same is the view of the Jews.

“The righteous shall inherit the land and shall dwell therein for ever.”¹

“The same is the view of Jesus (peace be on him):—

“Blessed are they that hunger and thirst after righteousness for they shall be filled.”²

¹(The Psalms).

²(Matthew).

In conclusion I can not help remarking about some of the fantastic theories of some, who in order to deceive themselves and others, think that Mohammed (peace be on him) had learnt the Christian, the Jewish and the Magian doctrines in the trade journeys that he had made previous to his call. But others, realising that the prophet was illiterate, busy in business, and being a foreigner could scarcely find any time and opportunity to study such mysterious doctrines so profoundly, assume that he took the help of a Jew and a Christian in composing the Koran. But as now my letters can give some idea to you that at least some of the Buddhist doctrines are also in consonance with the doctrines of the Koran, *let them suppose that he was helped by a Buddhist also in composing it.* Neither the prophet nor any of the Muslims ever claimed that the Koran was composed by him

I end the letter by a few appropriate passages of the Koran:—

“If ye be in doubt concerning that revelation which We have sent down to Our servant, produce a chapter like unto it, and call upon your witnesses, besides God if you speak.

the truth. But if ye do it not, nor shall ever be able to do it justly fear the fire whose fuel is men and stones, prepared for the unbelievers."

"Say, If men and genii were purposely assembled that they produce a book like this, they could not produce one like unto it, although one of them assisted the other."

"This Koran, could not have been composed by any except God; but it is a confirmation of that which was revealed before it. an explanation of the scripture; there is no doubt there-of : sent down from the Lord of all creatures. Will they say Mohammed hath forged it ? Answer, Bring therefore, a chapter like unto it, and call whom you may to your assistance besides God, if ye speak truth. But they have charged that which with false-hood the knowledge where-of they do not comprehend, neither hath the interpretation thereof come unto them.

Dated 4th March 1927.

IV

¹ *The silence of the Buddhist—His defective information of philology and History—A record of persecutions in pre-Islamic India—Evidence of the Hindu Historians that the Muslims invaded the Hindu Afghanistan and the Hindu India—Blood record of Buddhism. Conflict between Buddhism and Islam—Description and character of the Mongol Buddhist—Destruction of the Muslim kingdoms by the Buddhist Mongols—Evidence of the Hindu and Christian historians—The Arab conquerors loved learning more than territorial annexations—Buddhists helped the Arab invaders of India—The Arabs did not persecute the subject races on account of their religion—The letter of Hajjaj and the proclamation of Mohammed-bin-Kasim—cultural effects of the Arab conquest—The disinclination of the writer to write any more to the Buddhist.*

¹ This letter was drafted out but was not sent to Mr. Dharam Pal.

In the name of most Merciful Compassionate God.

Reference. My letters dated 4-1-27, 17-1-27
& 4-3-27.

DEAR ANAGARIKA DHARAMPAL,

From your silence in response to my letters I come to conclusion that possibly you are not satisfied. Fortunately for myself I come across "The life and teachings of Buddha," written by yourself some years back, and re-printed in 1918. I find that you write there something against Islam similar to what you published in December 1926, besides some astonishing historical and philological discoveries !

- (1) "In India the Persian word Buth-paras meant at first a Buddhist but later on an image worshipper. Its origin may be traced to early times before the invading Persian came to India. The iconoclasts knew Buth before they came to India, in Bamian, in Turfan, in Khotan. And in India they found Buth in every great temple."

I want to assure you that I am an Indian and know something of Persian also. I have never heard the word "Buthparas" being used in India by any one. In fact there is

a Persian word 'But-prast' meaning an idolater. The word "But" means an "Idol" and in a secondary sense it also means "the beloved". The word Prast means in Persian a worshipper or a devotee. After consulting some of the well-known dictionaries written by some of the eminent European scholars, prominent Indians, and Persians. I venture to say that your discovery in philology appears to be as much near truth as so many other astounding discoveries of yours in the science of history.

- (2) "No western conqueror dared to invade India since the defeat of the cohorts of the Great Alexandar who perished soon after his retreat in Babylon in his thirtieth year." **Historically this is as true as to say that Napoleon defeated Wellington at Waterloo !**

- (3) "The wonderful remains now being discovered by the indefatigable labours of oriental scholars like Stein, Pischel, Grunwedel, LeCoq, in Chinese Turkestan are splendid evidence showing the vastness of the influence of the Buddha's empire"

[I can assure you that the Blessed Buddha never ruled any empire. His was a spiritual kingdom like that of Jesus (peace be on him).]

- (4) "Neither the Persians, nor the Greeks nor the Romans were hostile to the Indian people."

"India was free from invasion for one thousand years....." "Where is an empire that had stood for a millennium of years before or after since the downfall of Buddhism in India?"

Historians now must learn that there was no invasion of India under Seleucus or Menander. Further, no Scythians or Huns ever invaded India; and an empire existed in India "from sea to sea", "below and above for a mile", under the sway of a Raja, and that it lasted for one thousand years ! I wonder how could the then Indians command the atmosphere as high as a mile without æroplanes or fire-arms !

- (5) "Persecutions for several successive generations by an unrelenting and a powerful foe are *alone* answerable for the extinction of the humane religion of the Buddha."

You have published in your December issue that "entering India they (Arabs) destroyed the vestiges of Buddhism and converted people by force into Islam." and that "India lost the noble religion of Buddha, and the lay Buddhists were converted by force by the million into the Semitic religion of Arabia, and that *these people were converted to Mohammedanism wholesale.*"

The Arabs ruled in India for about 40 years, say roughly upto 752 A. D., and ever afterwards Northern India was ruled by the Hindu Rajputs till the invasion of Mahmud of Gazni. *Hence I have no hesitation to say that some imaginary Muslims must have been persecuting imaginary Buddhists in India* for "several successive generations "and" for several centuries." I am at a loss to reconcile what is given above with the following remarks of yours :—

"Unfortunately for the welfare of the world Buddhism which flourished in India as the national religion *lost its place in India in the 12th century and with the so called revival of Brahmanism the Dharma was forgotten.*"
 "Buddhists of the medieval period began to make compromises with the theosophic Scholasticism of the Brahmins."

- (6) "Shankara and Kumarila Bhatta may have waged polemical wars with Buddhist monks but to prove that they were instrumental in the obliteration of Buddhism from its birth place sufficient evidence of antiquarian nature is not forth-coming",... "the followers of Brahmanism had no cause to obliterate the land-marks of a religion which is ethically so similar to theirs. Politically there were wars between Buddhist and Brahman

countries but of persecutions to annihilate each other we find no signs in the contemporary history."

A Christian historian writes:—

"There is no history of India, in the strict sense of the term, prior to the Mohammedan conquest."

However, a prominent Buddhist like yourself, writes thus about the persecutions of the Buddhists in India:—

"But the Brahmins not only persecuted the Buddhists but make a boast of their persecutions. King Pushyamitra who adored and sacrificed to the Devas, destroyed, in the second century B. C., many Sangharamas and killed the Bhikshus who dwelt therein. A century after Kanishka, Vikramaditya, king of Sravasti, became a persecutor of Buddhists. Mahirakula, a worshipper of Shiva, slaughtered countless followers of the Buddha. Sasanka, Raja of Bengal, proved in the middle of the seventh century (?) A. D., an inveterate enemy of Buddhism and endeavoured a number of times to uproot the Bodhi tree. In Kashmere, Kshema Gupta, and Sri Harsha, were ruthless in their dealings with the Buddhists. At the instance of Kumarila Bhatta the Buddhists were driven out of Kerala.

According to the Shank-ara-vijaya, king Sadhanvan issued the following injunction to his people:—

‘ From the bridge (of Rama in Ceylon) to the Himalayas he who does not slay the Buddhists both old and young, shall be slain.’

The mere fact of entering a Buddhist sanctuary is reckoned in the Vrihannaradiya Purana as a sin for which there is no forgiveness. Sulapani, the great founder of the Bengal school of law, made the very sight of a Buddhist atonable by the most severe penances. According to Anubhagvata, an Upapurana, specially devoted to the subject of the Kalkiavatar, the coming avatar of Vishnu, the first expedition of Kalki will be against the Bauddhas in Kikata. Even the Jains, who have been noted for their ahimsa doctrine, have been intolerant to the Buddhists. Through the instrumentality of Akalankadeva, a Jain teacher from Sravana Beligola, the Buddhists were expelled from the court of Himasitala at Kanchi. Varapandya of Madura, on becoming a Jain, is said to have persecuted the Buddhists, subjecting them to personal tortures and banishing them from the country.”

A Christian historian writes, thus about the persecution of the Buddhists in India.

“The Rajputs were the self-constituted champions of Hinduism, and in their zeal for the faith they had adopted they were prepared to take any measures that were necessary to stamp out Buddhism. There can be little doubt that they resorted to violent means to achieve their object, and that where they found the Buddhists obdurate, they did not scruple to massacre the priests, raze their monasteries to the ground and destroy their images and stupas.”

I think what is given above might not satisfy you as it is not of “an antiquarian nature” Right. Now read more about the inquisitional tyranny under Buddhism, Jainism and Brahmanism. Vincent Smith writes thus in the Early History of India :—

“Asoka, from this time forth made it a business of his life to employ his unlimited autocratic power over a vast empire. in the teaching. propagation and enforcement of the ethical system which he called the law of Piety or Duty (Dhamma or Dharma), and had learnt chiefly from his Buddhist instructors.” The second Minor Rock Edict of Asoka:—“Thus sayeth, His Majesty; *father and mother must be obeyed; similarly respect for living creatures must be enforced; truth must be spoken.* These are the

virtues of the *law of Piety which must be practised*. Similarly the teacher must be revered by the pupil and proper courtesy must be shown to relations. This is the ancient standard of Piety—this leads to the length of days and according to this men must act.” *“Sacrifices involving the death of a victim which are absolutely indispensable for the correct worship of some of the gods, were categorically prohibited, at least at the capital from an early period in the reign; and even further restricted, in all parts of the empire by the code promulgated later in the pillar edicts. The conscientious objector was not permitted to allege his conscience as a justification for acts disapproved on principle by the Government. Men must believe what they liked but do what they were told.”*

“Official Propaganda” and “Censors”.

“Not withstanding his avowal of the comparative powerlessness of regulation, the emperor did not neglect to provide official machinery for the promulgation of his doctrine and the enforcement of his orders. All the officials of the state, whom in modern phraseology, we may call Lieutenant-Governors, Commissioners and District Magistrates, were commanded to make use of opportunities during the periodical tours for convoking assemblies of lieges and instructing them in the whole duty of man. Certain days of the year were particularly set apart for this duty and the officials were

directed to perform it in addition to their ordinary work."

"Special agency of censors were also organised for the purpose of enforcing the regulations concerning the sanctity of the animal life, the observance of the filial piety, in the most extended sense. These officials were expressly enjoined to concern themselves with all sects, not excluding the royal family ; while separate officials were charged with the delicate duty of supervising female morals (Rock Edict V, XII ; Pillar Edict VII). In practice this system must have led to much espionage and tyranny ; if we may judge from the proceedings of kings of later ages, who undertook similar task, the punishment inflicted for the breach of imperial regulations must have been terribly severe."

"Similar actions of Harsha and Kumar Pal." "

"It is recorded by contemporary testimony that in the seventh century king Harsha, who obviously aimed at closely copying the institutions of Asoka, did not shrink from inflicting capital punishment, without hope of pardon, on any person who dared to infringe his command by slaying any living thing, or using flesh in any part of his dominion. In the 12th century, Kumar Pal, king of Gujrat, in Western India, after his conversion to Jainism, in A. D. 1159, took up the doctrine of the sanctity of

animal life with the most inordinate zeal, and imposed penalties on the violators of his rule. *An unlucky merchant who committed the atrocious crime of cracking a louse, was brought before the special court at Anhilwara, and was punished by the confiscation of his whole property, the proceeds of which were devoted to the building of a temple. Another wretch who had outraged the sanctity of the capital by bringing in a dish of raw meat, was put to death.* The Special court of Kumar Pal had functions similar to those of Asoka's censors and the working of the later institutions sheds much light upon the unrecorded proceedings of the earlier one."

" *Censors in Kashmere and Deccan.*" "Modern parallels to Asoka's Censors are not lacking. In 1876, when a pious Maharaja was in power, breaches of the commandments of the Hindu scripture were treated by the state as offences and investigated by a special court composed of five eminent Pundits, belonging to families in which the office was hereditary, and they determined appropriate penalties." (*The writer of the letter had observed similar cases during his stay in Kashmere in 1921.*) "Up to the middle of 19th century, and possibly until a later date, Brahman officers exercised jurisdiction over offenders with the breaches of caste rules in Khandesh, the Deccan, and some parts of

Konkan, and imposed suitable expiations in the shape of fine, penances or ex-communication. These cases ancient and modern are sufficient to prove that when Asoka made an innovation by appointing censors, officers who were 'never appointed in all the long ages past,' the new departure was in accordance with the Hindu notions, and was consequently readily imitated in later times by rulers of various religions " "The prohibitions of bloody sacrifices and the irritating proceedings of Censors must have produced much un-recorded discontent, and we may fairly assume that when the strong hand of the emperor dropped the sceptre, Brahman influence reasserted itself, and produced a revolt against the *inquisitional tyranny of Asoka's system.*"..... "*While it is true that from time to time fanatic kings indulged in savage out-bursts of cruelty and committed genuine acts of persecutions, directed against Jains or Buddhists.*" "That such out-breaks of wrath should have occurred is not wonderful if we consider the *extreme oppressiveness of the Jain and the Buddhist prohibitions* when ruthlessly enforced, as they certainly were, by some Rajas, and presumably by Asoka." "Tibetan history records a persecution of Buddhism by King Glang Darma (Lang Darma)." "A terrible persecution of the cognate religion Jainism occurred in Southern India in the seventh century."

Ajayadeva, a "Saiva King of Guzrat (A.D. 1174.) began his reign, by a merciless persecution of Jains, torturing their leader to death." "Gopaditya, an ancient king of Kashmere, punished Brahmans who ate garlic." "During the long reign of Thi (or Khri)—srong-de-tsan (A. D. 743-789), the *development of Buddhism in Tibet was encouraged with zeal which did not shrink from persecution of the adherents of the rival indigenous Bon (or Pon) religion.*" "King Sundra displayed even more than the proverbial zeal of a convert and persecuted his late co-religionists, who refused to apostatize, with the most savage cruelty, in inflicting on no less than 8 thousand innocent persons a horrible death by impalement."

- (7) "India is not the only country that lost Buddhism owing to the diabolical persecutions conducted by the invading vandals under the leadership of Moslem generals. In the central Asian territory where Buddhism flourished for several centuries before the Moslem invasion no Brahmanical persecutor penetrated thither for the destruction of the humane religion. In Turfan, Khotan, and in the Yousufzai valley and in Central Turkestan, faithful followers devoutly worshipped the three gems, Buddha, Dharma, and Sangha....."

About the Turks you yourself admit that "the Bactrian Buddhists deviated from the teaching of the Buddha." About the Afghans the Hindu Historian R. D. Banerji writes thus in his History of India :—

"The successors of Vasudeva continued to rule in Eastern Afghanistan and the Punjab for a long time but in Eastern Afghanistan their rule lasted till their overthrow by a Brahman minister in the 9th century A.D."

"Before this time the last descendant of Kanishka I. was deprived of his kingdom by his Brahman minister who assumed the title "Shahi" and became the king of Kabul. The weakness of Kushan rulers of the Kabul valley had enabled the Turkish Mohammedans to occupy practically the whole of Afghanistan gradually and the Brahman kings of Kabul were forced to retire from Kabul and fix their capital at Udabhandapura or Und which lies sixteen miles to the North of Attock on the Indus."

Thus according to R. D. Banerji Turkish Moslems invaded the Hindu Afghanistan and not the Buddhist Afghanistan. Hence at present I want to discuss the conversion of Mughals to Islam, as you seem to admit that they were Buddhists by religion; besides, there is some historical evidence in support of

this view. In his celebrated letter which Changez Khan wrote to the Lama of Tibet he accepts him as the High priest for himself and his empire. I believe you shall rejoice to read the record of the Hindu and the Christian historians.¹

“Mongols under Changez Khan came down from their mountain steppes in Central Asia and ravaged the countries in their way.”

“The Mongol was a ferocious savage, and from Howorth’s description of Kutula Khan, a typical Mongol hero, we can form some idea of their ferocity and blood-thirstiness. ‘Kutala Khan’s voice is compared to thunder in the mountains, his hands were strong like bear’s paws, and with them he could break a man in two, as easily as an arrow may be broken. He would lie naked near an immense brazier in the winter heedless of the cinders and sparks that fell on his body, and on awakening would mistake the burns merely for the bites of insects. He ate a sheep a day and drank immense quantities of kermis (fermented mare’s milk). The Mongol was absolutely careless of human life, he cared nothing for his plighted word, broke most solemn promises in a most thoughtless manner, perpetrated the most horrible atrocities with or

¹ Vide The Mediæval India by Ishwari Prasad. Page 132.

without provocation.' Changez Khan was the type of such Mongol warrior.....with lightning speed he overran China, plundered and ravaged Mohammadan countries of Western Asia; Balakh, Bokhara, Samerkand, and many other famous and beautiful cities were ruined by his devastating raids. At Bokhara Changez himself climbed the steps of the great mosque and gave signal for plunder. shouting out, ' the hay is cut, give your horses fodder.' Thousands of men, women and children were shot dead in cold blood by these ruffians in these predatory raids. On one occasion when Changez was told that his victims had swallowed up precious stones which they possessed, he gave order to disembowel them in order to obtain the coveted treasure. The Sultanate of Khwarizm which at one time stretched from Khiva, Samarkand and Bokhara to Herat and Isphahan was shattered by the blows of these barbarians. When Changez attacked Jalaluddin, the last Shah of Khwarizm, he fled towards Hindustan whither he was pursued by the invaders. He encamped on the Indus and prepared to give battle to the Mongols."

" After overrunning the whole of China they poured in vast hordes in Central Asia. One after another the Mohammedan Kingdoms fell before them, the fields were

laid waste and the cities sacked and destroyed. Where-ever the Moghuls met with resistance they signalised the defeat of their enemies with appalling massacres. *The world has known no more pitiless inhuman campaigns than those of Changez Khan and his generals, and no more furious and blood-thirsty soldiers than the early Moghuls.....* As an instance of his ferocity it may be mentioned that when the town (Herat) fell in his hands, he put to death man, woman, and child. *It is said on this occasion alone 1,600000 people were butchered in cold blood*".¹

"In vain the Caliph sent his sons to plead for mercy, in vain he deputed the Wazier to seek for terms. All that could be wrung from the conquerors was the safety for chief inhabitants. Halagu (the grand-son of Changez) had already stormed part of the city when he sent for the commander-in-chief of the Caliph and his secretary for the cessation of hostilities. They went but notwithstanding the promise of safe conduct were put to death with all their followers. Nothing remained for Al-Mustasim but to go for himself, which he did at the beginning of the second month, followed by his sons and leading citizens. The Caliph and sons were remanded to a tent and the inhabitants

¹ (History of India by De La Fosse).

warned to quit the city which would then be given up to plunder. The wretched Caliph following the tyrant's suit was forced to witness the sacking of his palaces and there to point out his hidden treasures with gold ingots of untold weight. After many days of the rapine and conflagration Halagu put an end to the pillage and took the city for his own. Al-Mustasim now in the Mougals' way, was put to death in the middle of the second month 656 A. H. with all the members of the house on whom the hands could be laid".¹

"Mougals displayed a bitter animosity to Islam at this time, and not only massacred the population when they had captured that city, but set to work to destroy the immemorial irrigation system which had kept Mesopotamia prosperous and populous. from the early days of Sumaria. From that time until our own, Mesopotamia has been a desert of ruins, sustaining only a scanty population".²

"The inhabitants of Bagdad were led in crowds and massacred in cold blood; the Mongols plundered and brawled in the city for 40 days. The greater part of the city together with *the priceless library of the Caliphs and*

¹The Caliphate, Decline and fall by Sir William Muir, K.C.S.I.)

²(A short history of the world by H. G. Wells).

*many of the finest buildings were destroyed by fire."*¹

*"This irruption of the Mongols was the greatest calamity that has fallen on mankind since the deluge". "Their only object was to slaughter and to destroy".*²

It must therefore be evident that it were not Moslem Arabs but the Buddhist Mongols "who cared for neither man nor Celestial Being, whose one object was plunder and the satisfaction of their unbridled lust." From the barren plains of Mongolia and not "Arabia", as you have been pleased to publish, "came the torch that was to set fire to many an ancient civilization, annihilating every thing that came before them." The Buddhist Mongols who had the Lama for their high priest, had trodden every Moslem state under their merciless feet between the Pamir and Palestine. *Islam was the persecuted, and Buddhism the persecutor; Buddhism was the victor and Islam the helpless victim. Therefore nothing can be more absurd than to suppose that Mongols lost Buddhism*

¹ (Harmworth's History of the world).

² (History of India by Mount Stuart Elphinstone).

under the persecution of Moslem generals. I leave it for you and for your Christian teachers to theorise how the conquering Mongols embraced Islam, and how Islam, was embraced by people who never felt the force of Moslem arms. I write with utmost confidence that such people of Europe as are the deadliest enemies of Islam today, to-morrow the same are sure to embrace it like the Mongols, and shall then vie with one another in rendering meritorious services to its cause. Their future historians shall record with extreme regret how their learned forefathers opposed the cause of such a plain truth as Islam, with so relentless a cruelty, and with such utterly meaningless conservatism. Please read and muse over the following verse of the Koran :—

“It is He who hath sent His apostle with the direction and the religion of truth, that He may exalt the same above every religion, and God is a sufficient witness thereof,”
Chapter XLIX.

- (8) “In the 11th century Buddhism found its dreadful foe in Bukhtair Khilji, the great vandal, who destroyed the libraries of Nalanda and of Odantapuri.”

It is wonderful to read how some of the non-Muslims attempt to vilify the memories of some of the eminent Muslims of the past. "This intrepid, bold and sagacious" general, whose military genius has gained applause from friends and foes alike, could hardly be an exception. He conquered Behar with only 200 men, and Bengal with only eighteen men. I can assure you that he was a lover of learning like every true Muslim. *It is false that Bakhtyar Khilji burnt and destroyed the Nalanda Library*, for early Moslems loved learning as others love gold or territorial annexations at present. There is sufficient evidence in the contemporary history that the books were read and the contents understood. The same humane soldier, as soon as the conquest was over, took to himself to found monasteries for pious men and to open colleges for the encouragement of education. In obedience to the teaching of the Koran and the prophet, true Muslims have ever shown love for learning; the conquering caliphs sometimes displayed willingness for the evacuation of the occupied territories in lieu of some scientific translations. An example of the early Arabs, whom you have so mercilessly,

so unscrupulously, and most un-Buddhistically scandalised as "barbarous foe who recognised neither art, literature or aesthetic beauty", will not be out of place here.

"Mamun opened negotiations with Theophilus, the emperor of Constantinople, purposely for the exchange of art treasures, books, artists, and learned men. After leading a victorious campaign against the Byzantines he declared himself ready to give back the conquered countries if the emperor Michael III would make it possible for him to get prepared translations of scientific works lying in Greece"¹

It is a matter of extreme surprise to me that a pious Buddhist like yourself should so busy himself in vilifying Islam from the pulpit and the press.—You are pleased to paint Islam as the arch enemy of Buddhism. But the Buddhists at the time of the Arab conquest of India thought it otherwise. *Islam was the liberator of the oppressed Buddhists. Islam was the champion of the Buddhism against the persecuting Hindu Rajputs.* When the banners of Islam appeared upon the Indian frontiers the Buddhist chiefs

¹(Culturegeschichte Vol. II by Kolb page. 126.)

volunteered themselves on the Moslem side against their relentless persecutors. The Hindu historian R. D. Banerji writes thus in his History of India. Page 84.

“Consequently he (Mohammed bin Qasim) defeated the Rajput army of Sindh very easily *with the help of the Buddhist chiefs of upper Sindh who considered that the new comers would favour them much more than the Hindu Rajputs.*”

It is therefore difficult to believe how could the Moslem conquerors turn to persecute the very Buddhists who had played an important part in helping them, more specially when they never persecuted the subject races anywhere else. Henry Edwards Watts writes thus about the Arab rule in Spain :—

“*The Mohammedans, here as else-where, showed an example of toleration such as never found imitators among those who claimed to be of the purer faith. After the conquest those who preferred to remain in the country occupied by the Moors were guaranteed the undisturbed enjoyment of their property and religion. They were permitted to have their own district Governors and Judges who administered their own laws.*”

Ishwari Prasad in his Mediæval India writes thus:—

“ When the people of Brahmanabad implored Mohammed bin Qasim to grant them the freedom of worship he referred the matter to Hajjaj. He sent the following reply :—

“ *As they have made submission and have agreed to pay taxes to the Khalifa, nothing more can be properly required of them. They have been taken under our protection, and we can not, in any way stretch out our hand upon their lives and property. Permission is given to them to worship their gods. Nobody must be forbidden or prevented from following his own religion.*”

“ The people of Multan, merchants, traders and artisans, together with Jats and Meds of the surrounding country, whom the *native Government had persecuted*, waited upon the conqueror and paid him homage. The usual settlement of territory followed, and Mohammed bin Qasim granted toleration to all unbelievers and spared their lives on the payment of a poll-tax.” “ The temples” said he “ *shall be inviolate like the Churches of Christians, the Synods of the Jews, and the altars of Magians.*”

“ *The cultural effects of the Arab conquest.*” “ It must be conceded at once that the Arab conquest of Sindh, from the political point of view was an insignificant event in the history of Islam. But the effects of this conquest upon Muslim culture were profound

and far-reaching When the Arabs came to India they were astonished at the superiority of the civilization which they found in the country. The subtlety of the Hindu philosophical ideas and the richness and the versatility of the Hindu intellect were a strange revelation to them. The cardinal doctrine of the Muslim theology, that there is one God, was already known to the Hindu Saints and Philosophers, and they found in the nobler arts, which enhance the dignity of man, the Hindus far excelled them. *The Indian musician, the mason, the painter, were as much admired by the Arabs as the philosopher and the man of learning.* The Arabs learnt from Hindus a great deal in the practical art of administration and the employment of the Brahman officials on a large scale was due to their knowledge, experience, and fitness for discharging efficiently the duties of administration. Moslem historians are apt to forget or minimise the debt which the Saracenic civilization owed to the Indo-Aryan culture. A great many elements of the Arabian culture which afterwards had such a marvellous effect upon the European civilization were borrowed from India. India then stood on a much higher intellectual plane and the *Arab scholars sat at the feet of the Buddhist monks and Brahman Pundits to learn philosophy, astronomy, mathematics, medicine, chemistry and*

other subjects of study. The court at Bagdad extended its patronage to Indian scholarship, and during the Caliphate of Mansure (753-774 A. D.) Arab scholars who went from India to Bagdad carried with them two books Brahma Siddhanta of Bahama Gupta, and his Khanda-Khadyaka. It was from these books the Arabs learnt the first principles of scientific astronomy. The cause of Hindu learning received much encouragement from the ministerial family of Barmaks during the Caliphate of Harun (786-808 A. D.) Though the Barmaks had been converted to Islam, they never felt enthusiastic about it, and prompted by their Hindu inclinations they sent scholars to India to study medicine, astrology pharmacology, and other sciences. But it must be admitted that the Muslims soon secularised the learning they had borrowed from India and presented it to the European world in a new garb which was perhaps more acceptable to the European mind. There is ample reason to endorse Havell's view that it was India, and not Greece, that taught Islam in the impressionable years of its youth, formed its philosophy and the esoteric religious ideals, and inspired its most characteristic expression in literature, art, and architecture." Page 530.

“ *Art.* When the Muslims conquered India and employed the Hindu craftsmen in their service, they modified the technique of the art to suit their monotheistic tendencies, and consequently we find in early buildings a great deal of the simplicity of the Puritanical creed ” “ *Though the Arabs reared no buildings they appreciated Hindu Culture and admired the skill of Indian architects and craftsmen* But the impact of Islam had no direct influence until the 11th century when Mahmud of Gazni’s repeated raids made India feel the military force of the belligerent civilization which the Muslims brought with them. Mahmud of Gazni admired the work of the Indian craftsmen and Farishta informs us, that in a letter which he wrote to the Governor of Gazni, he extolled the magnificence of the buildings of the city of Muttra in these words :— ‘There are here a thousand edifices as firm as the faithful, most of them of marble, besides innumerable temples; nor it is likely this city has attained its present condition but at the expense of many millions of *dinars*, nor should another be constructed under a period of two centuries.’ He was so struck with the skill of the Hindu architects that he carried to Gazni thousands of masons and craftsmen whom he employed in building the famous mosque known as

'celestial bride' " "The master builders whom the Mohammedans employed in constructing their great edifices adopted Hindu and Jain designs with necessary modifications which the ritual of Islam suggested to them. The Jain temple at Abu. finished in 1032 A. D., one of the finest specimens of Jain art, served as a source of inspiration to the master craftsmen who were employed by Muslim, Sultans of Gujrat. Ahmed Shah was a great builder. He founded the city of Ahmadabad in the first half of the 15th century. He was purely Indian in his prepossessions, and in the constructions of his Jami Masjid he gave a free hand to his craftsmen. The Royal Mosque bore a strong resemblance to Kumbha's Temple at Rampur which goes to show that the builders in the service of the Hindus and Mohammadans were generally of the same race and in Havell's words. 'possessed an equal capacity for dealing with any construction or purely artistic work which their rulers might be pleased to place in their hands' " Page 535.

" Literature. It would be wrong to suppose that the early Mohammedans were mere savage conquerors and that the Indian intellect remained in a state of torpor from 800 to 1500 A. D.

Some of the Muslim Kings took great interest in belles-lettres, and under their patronage literature of a very high order was produced ; Mohammedan scholars were not altogether devoid of the knowledge of Sanskrit. It is erroneously supposed that Sanskrit works were first translated into Persian in Akbar's time. Mention has already been made of the influence of Sanskrit upon Arab culture. The Arabs had learnt much from the Hindus of medicine, philosophy, astronomy, and during the Caliphate of Al Mamun, the Augustan age of Arabian literature, the Arab scholars cultivated a knowledge of Sanskrit as is evidenced by Mohammed bin Mosa's treatise of Algebra and the medical treatise of Mikah and Ibn Dahan. Al Beruni who came to India, in the train of Mahmud of Gazni, acquired a knowledge of Sanskrit and translated Sanskrit works into Arabic. In the 14th century when Firuz Tughlaq captured the fort of Nagarkot he seized a Sanskrit library which contained valuable works. He ordered Maulana Izuddin Khalid Khani, to translate a work on philosophy, divination, and omens, into Persian, and entitled it *Dalayali Feroz Shahi*. During the reign of Sikandar Lodhi, a medical treatise was translated from Sanskrit into Persian." "It is impossible to attempt here a complete

account of the vast literature, secular and religious, that was produced by the Hindus during the early and middle ages."

After writing this much, and what I have written in my previous letters, I feel that I have amply proved that the charges against Islam, and the early Arabs, are merely imaginary. I have always brought forward the testimony of the Non-Muslim authorities in support of my views, and have scrupulously avoided the evidence of the Moslem writers, whenever it was necessary to take the help of historical material. I think this must convince you, and every other unbiased enquirer after truth. If it does not, I conclude that the blessed Buddha had spoken and taught an eternal truth about those who are under delusion. Kindly read the Amagandha Sutta :-

" Neither abstinence from fish or flesh, nor going naked, nor matted hair, nor dirt, nor rough garment, nor sacrifices to Agni (fire), will cleanse a man, not free from delusions".
 " Reading the Vedas, making offering to priests, or sacrifices to the gods, self-mortification by heat or cold, and many such like penances performed for the sake of immortality, these do not cleanse the man, not free from delusions."

Now please consider the spirit of these teachings of the blessed Buddha, and kindly compare it with the teaching of the Koran : —

“ As for the unbelievers, it will be equal to them, whether thou admonish them or do not admonish them ; they will not believe. God hath sealed up their heart and hearing ; a dimness covereth their sight.”

“ These are men who have *purchased error* at the price of true direction, but their traffic hath not been gainful, neither have they been rightly directed.”

“ They are deaf, dumb, and blind, they will not repent.”¹

4th May 1927.

THE END.

